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*Complements of W. H. Gray*

⌘ The Moral and Religious Aspect ⌘

⌘ OF THE ⌘

# INDIAN QUESTION.

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A Letter addressed to General John Eaton, Department of the Interior, Bureau of Education, Washington, D. C.

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BY W. H. GRAY.

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ASTORIA, OREGON :  
ASTORIAN BOOK AND JOB PRINT,  
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## THE MORAL AND RELIGIOUS ASPECT

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# THE INDIAN QUESTION.

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OLNEY, CLATSOP CO., OREGON, }  
December 1, 1878. }

HONORED SIR:—I cannot at this moment lay my hand on your letter, inviting correspondence with myself, and others I might name, on the Indian question in our country.

In looking over our daily Oregonian of the 27th November, I find a short article from a gentleman from Umatilla, and, also the remarks of the editor of the Oregonian on the question, which I take the liberty to forward to you with my views after a visit of several days during the month of June of the present year among the Nez Perces, and at Walla Walla just at the commencement of what was called the Bannock war—which should have been called the Umatilla, or Cayuse war. Those Indians have for a whole generation been trained by their religious teachers to regard the American settlers in Oregon as intruders, thieves, and heretics, coming into their country to rob and destroy them.

While among the Nez Perces I made careful inquiries as to the war with Joseph's band, and found that the whole difficulty originated in the sectarian sentiments inculcated during

the occasional visits of the Jesuit Priests, and by the superstitious worship of images extended to their medicine men, now called *dreamers*, including the impression that it was of no use for them to go upon the reservation, for if they did, they would not be allowed to keep their homes or improvements, as the heretics (Americans) would steal them from them.

Another fact I learned, and was much surprised to find, that the Quaker policy or experiment of giving different tribes of Indians to the exclusive religious teaching of different sects, was being wantonly violated by the establishment of what is termed a Catholic mission, about ten or twelve miles from the Nez Percés agency on the reservation which I was careful to visit, and found a respectable sized church building, surrounded by a picket fence, and on entering, by invitation of a man called Father Morillo, a Nez Percés linguist, we found a railing with banisters extending through near the center of the building with a curtain suspended from the ceiling to the railing, and down to the floor enclosing the altar, upon either side of which stood a male and a female image. The female having the image of an infant in her arms we were told was the Virgin Mary, with the infant Jesus in her arms, and the male was Joseph the husband of Mary. Around the walls of the church were numerous cheap pictures of men and women, said to be saints. There was but a small effort at cultivating a garden about the premises.

We learned while at Lewiston that the contributions for the establishment were received mostly from that place; as an effort to head off the Protestant mission among that tribe.

On arriving at the place we found no one about, till one, who is called Father Morillo, appeared as we were approaching the rear door to the entrance of the church, who took us to the front door and led us to the interior. While the curiosity of our ladies and the two children were being gratified, our guide appeared to be struck with horror at the want of reverence in beholding the images and pictures, he having crossed himself

reverently on entering, and as we retired bowed his head to the floor, crossed himself and retired with us.

After examining the garden and its vegetables, the ladies plucking a few flowers by permission of our guide, we were invited to a log house for a short rest.

The house appeared to be used for a dining and sleeping apartment, with a kitchen and store house. In a short time after entering the house, a dark looking young man, called Father Gazoli, a roman patrician and doctor, made his appearance. The old French servant made an effort to introduce us, but so indistinct or embarrassed was he, that we did not at the time catch his name. The patrician or physician appeared not to be able to converse with our party, as he apologized by saying he did not understand the English language very well. After remaining an hour or so at the place, meeting nor seeing but two Indian men—no women—we proceeded on our return to the agency.

We noticed quite a number of fence posts, and was informed that fences had been made at government expense, and that the boards had been removed by, nobody could tell whom. There were no signs of cultivation for several miles, except at a place located by a white man with a Nez Perce wife, till we reached Craigh's place and a short distance below. From thence down to the agency, we were informed by the Indians, that they belonged to Mr. Spaldings church, and were glad he had taught them to cultivate their land, as well as his religion.

You will bear in mind, my dear sir, that six years of my early life in this country, from September 1836 to October 1842, was mostly among the Nez Perces, Cayuses, and a short time the Spokanes and Flatheads. That our visit among them last June was partly in consequence of your inquiries on the Indian question; to learn from personal observation and such information as I could gain from the Indians themselves, their enemies and friends on the ground, to give to you a more conclusive statement on that question.

We did not visit what is called the Lawyers band, some sixty miles above the agency, on the Clearwater river; but from my early and personal acquaintance with him, and from friends and enemies of his band, I learned that his people had been true to our American principles, and his band had made equal if not more progress than the families located immediately about the agency and military post. One of the Lawyers sons is now a licensed Presbyterian preacher, having received most of his education from Rev. H. H. Spalding. The Lawyer—his Indian name Ish-hol-hol-hoats-hoats, he discarded, and chose the name he received from the American hunters, with whom he was always a true friend. It was claimed by all whom I had conversation on the subject, that the Lawyers people were the best informed, and had the best improvements of any natives in the country.

Allow me to say, it was not difficult for me to draw from all parties, both white and Indians a full statement of their complaints and difficulties in reference to the Indians while with them.

In visiting the agency school of about fifty boys and girls, we were quite favorably impressed with the manner of teaching. Both teachers understand the Nez Perces language, could speak it readily and explain to the native pupils the meaning of every word in both languages, and by this means make the study of our language an easy and an interesting exercise.

They all seem quite ready in reciting, and interested in the school and manual labor department conducted by the teachers for the boys and girls.

At this point permit me to state my experience, observation and views of the policy of taking native children from their tribe, educating and returning them to instruct and civilize their several tribes, which I see is strongly recommended, and appear to meet with favor.

” We now turn to a not less important subject, the education of Indian children and youth. Educational facilities have

been considerably increased, and fifty boys and girls selected from various tribes have been sent to the Hampton Normal and Agricultural institute in Virginia to secure an elementary English education and practical instruction in farming work, and to return to their tribes after the completion of the course. An increasing interest is felt by the Indians in this course of education, and they would supply thousands of children could they be provided for. ✓

Before I became acquainted with the natives of this country, and the fact and result of taking several active and intelligent boys from this coast to Red river, giving them a fair education, at least such as would enable an American boy to follow a respectable calling among his own people. These Indian youths came back to their own tribes, and I know of but two boys, even among the half natives who have risen to commanding positions. These were educated, one in Massachusetts, the other in Maine. Of the full natives taken from their people as proposed and returned, not one has met the expectations of his benevolent friends and patrons. I am not surprised at this result, but am at the short sighted policy that attempts at the present day to carry out so hopeless a plan in reference to our Indian population.

In illustrating my views and bringing them to bear upon this question of the special education of Indian children, you will excuse me when I say that having before me in this country, the result of that experiment among the Indians for many years, and having a young family of my own, with no prospect of education half equal to that of our own fireside; but by the time our own were reaching the period of intellectual development, the social surroundings were such that the question came home to us in this land; then so far distant from educational privileges, with peculiar force.

We were prepared to educate our own children to our own standard. *But how was it with our neighbors?* Theirs must advance with ours, or ours would descend to theirs. The com-



mon school was our only hope for all together, and to-day, if this coast has any thing it can point to with unalloyed satisfaction, it is the high and noble stand it took in sustaining its common schools. Its children go from us fearing they will fail to meet the superior educational advantages of their kindred on the Atlantic side of our country and return bearing equal honors with their eastern associates. Will it be thus with the native children? The answer comes back with the experience of forty-three years—*by no means*.

The surroundings of the native child have been, and are to-day such that he must descend to the level of his people, or assume, as he generally does, an intolerable and disgusting superiority over his kindred. Losing all his influence, he disappoints the expectations of his friends to improve the condition of his tribe. As we proceed with this question we will adduce facts in proof of our position.

After visiting the school and their farms and receiving a most cordial greeting from all the old and young natives during the week days, we met a large number of them on the Sabbath; during the exercise, we were carried back to the years of 1836-8 and 9, when Rev. Mr. Spalding used to gather them into his log church and school-house, and teach them to sing in their own language, the songs he taught them. Not only this, but a young native, who had been licensed to preach by the Oregon Presbytery, went into the pulpit of the agency church, opened the exercises with a fervent prayer, using a few but appropriate words in his own language, which to my surprise, having been 36 years absent from them, I could fully understand; after which a hymn in English was read and sung by the whole audience of Indians and employes of the agency. He then opened his English testament and read a few verses, turned to his Nez Perce testament and read the same in his own language, as translated by Rev. Mr. and Mrs. Spalding. The subject of his discourse was "Salvation by Jesus Christ alone," which he impressed upon his crowded audience with true na-

tive eloquence. After a short prayer and singing, what appeared to be the regular exercises of the morning service, to which the older part of the audience gave the usual native assent *naoh*, for amen.

Immediately after, several of the old men and some of the women made remarks relative to the religious views they entertained, before Mr. and Mrs. Spalding came to teach them. They said they were like people going in the dark, they did not know where they were going, but the talk of Mr. Spalding and the books he gave them, and what he showed them about digging their lands, and getting plenty to eat from it made their hearts glad. The general opinion expressed was that if they continued to worship Jesus Christ as God, and labor as Mr. Spalding taught them, they would be happy, have plenty to eat, and be clothed, (we notice that all of them had on American garments), that they would be happy in the world to come. The frequent allusion to Rev. Mr. and Mrs. Spalding was undoubtedly made from the fact that my wife was with me on this visit, and present, as we have been with Mr. and Mrs. Spalding in the commencement of his mission. Most of the speakers expressed a wish through the interpreter, Mr. P. Whitman, to hear what I had to say about them, and requested Mr. Whitman to interpret for them what I said, which was: That I knew they had many friends who were pointing to the improvements they had made, and we had come from our homes near the salt water to see for ourselves. We were glad to hear them speak, and to see them, their children in the school learning their books, themselves with good clothes, plenty of food to eat and houses to live in, and to hear them say they still loved to worship and pray to the Savior of us all. I knew they had many enemies who would deceive them and try to make them the enemies of those who were trying to help them to become like all honest, industrious and Jesus Christ loving people. We were glad to hear that their young men were ready to go with their true friend General Howard to punish such of their own people as refuse to join them, and to do as we had seen them doing work on their farms.

They had good teachers sent to them by their true friend, who were ready to help and protect them. In their speeches they alluded to their condition when Mr. Spalding came to live with them.

We were glad to hear them say that they had plenty of food now, of their own raising, without going to hunt the buffalo, and also to see that they had been cultivating their lands, so that the catching of salmon by people on the river below, would not make them starve, as it did the roving Indians who would not dig the ground, and get from it a good living as they had done, with plenty to sell and buy good clothes with, and look as they did, like industrious, honest, christian people. It made my heart glad to see them with my own eyes, and hear them speak as they did, with my own ears.

While visiting the old mission house we had an interesting interview with a Miss McBeth, at the Nez Perce agency. She had a class of Nez Perce young men who were reading theological works in connection with the bible. She was quite as enthusiastic and sanguine of her success in her efforts as are the Jesuits, judging from their writings.

Another interesting fact I noticed on the Sabbath we were at the agency, the heat of the sun was about ninety degrees in the shade, several of the natives escorted their wives, as I did mine, under an umbrella to the church.

I was careful to avoid in my remarks, any allusion to their sectarian quarrel, which I learned from the Indians themselves, had been extremely bitter, and in my allusion to assistance and readiness of the young men of the Protestant portion of the tribe to go with General Howard, caused a scowl upon the countenances of Joseph's friends, quite a number of whom were present. Allow me here to state that old Joseph, father of the present fighting Joseph, had once selected for his band or family, a portion of the present Nez Perce reservation, that before his death several of his family or band had settled upon their selected locations. That through the interference of his Cay-

use-Catholic connection on his wife's side (fighting Joseph's mother), after old Joseph's death, and the sectarian quarrel that was kept up by the occasional visits of the Priests, young Joseph with his band was in a manner driven by the Protestant part of the tribe from what they claimed as their special country, and compelled to go back to the Wallowa country and claim it, as old Joseph, his father, had occupied it when the Spalding mission was first established in the country in 1836, and through the influence of this first mission, old Joseph had left his country and taken his residence near the Lapwai station, so that he and his family or band could be under the instructions of Mr. Spalding's mission.

The means used by Vicar General Blanchet in his management to accomplish the destruction of the Methodist and Dr. Whitman's Cayuse and Spokane missions, was commenced and is to the present day kept up, to destroy that of Mr. Spalding and other Protestant missions among Indians, or in any other country. The continued preaching against what they term "the deadly heresies" of the American people. To an intelligent mind such preaching produces a feeling of contempt; but upon the ignorant and superstitious Indian mind, that class of professedly religious teachers with their mystic ceremonies, their black gowns, crossing themselves, counting of beads, falling or kneeling before the images of Mary and Joseph, is calculated to add to already deep seated superstitions, and fix in the ignorant savage mind greater reverence for their own medicine men with the "added dogma of sacred dreamers," who are preaching against their removal to agencies or their becoming American citizens, by adopting our laws and customs.

#### THE SECTARIAN WARS

Commenced among the missions in Oregon under the patronage of the Hudson's bay company in 1838, brought about the death of Dr. Whitman and associate martyrs; the Cayuse war with the pioneer American government of Oregon in 1847-8, and all the Indian wars that have occurred since that time. This is a bold, and to one who has not looked beyond the sur-

face of passing events, not a correct conclusion, especially if he does not carefully collate the statements and acts of the sectarian on both sides of the question, before and since the dogma of the so-called "infallible church" has been promulgated.

After stating the above conclusion on my part, I need scarcely refer to the present aspect of our Indian question as connected with the Indian tribes now gathered upon reservations, and also those scattered over our vast unoccupied territory, not yet receiving annuities from our government nor the agent, nor even the American missionary; but who have, as I learn from the papers of the papal sect, been visited by their priests; beads and crosses distributed, and thousands of them claimed and counted as children of the church that owes no allegiance to the civil government having the undisputed right to the country. It is absurd to suppose that a teacher adopting the dogmas of the papal sect will teach allegiance to a heretical government, or one holding to unlimited toleration of all religious creeds that do not conflict with the moral sentiment of the nation.

Allow me to call your attention to this subject as found in the Oregonian of November 27, 1878, headed as follows:

#### THE INDIAN TROUBLE.

A gentleman just from Umatilla furnishes the following information:

As soon as the military left Umatilla reservation, some days ago, 125 Indians also left the reservation and took up camp on Long island, ten miles below Umatilla. On the 21st, during the absence of Mr. Switzler, who lives in Washington territory opposite Umatilla, an Indian in war paint and armed came to his house and demanded provisions. Mrs. Switzler refused to give him the quantity he desired. He grew insolent, went to the stable, saddled one of Switzler's best horses and attempted to ride off. Mrs. S. leveled a needle gun and he dismounted and decamped. People of Yakima are arming and are going to Moses' camp to demand the Perkins murderers. If they are not given up there will be trouble.

## A PERILOUS SITUATION.

All advices from the country east of the mountains indicate an unfortunate, excited, and perhaps really dangerous Indian situation. The whites know that many of the Indians there participated in the Bannock and Piute raid of last summer. They are satisfied that much of the mischief and many of the murders were the work of the Indians of their own locality. A portion of the Umatillas and many of the Columbia river Indians invited, encouraged, and aided the invaders. For this conduct there was no provocation, since the Indians who thus proved their treachery have had no unkindness to complain of at the hands of the white settlers. They could not allege as Joseph's band did, that any of their people had been killed, or that their property had been molested. It was simply out of the wantonness of Indian nature that they engaged in these acts of hostility, outrage and murder. It is believed that a majority of the forty-two citizens of Umatilla county who were murdered while the hostiles were in that locality, fell by the hands of the Indians who professed friendship and fidelity, who were trusted by the settlers until events dispelled every doubt of their treachery. Many were slow to believe that these Indians were the perpetrators of any part of the outrages. And if they who were in the midst of these dreadful scenes were slow to believe it, we and others at a distance had even more hesitation in giving it credit. But at last, incidents and facts were developed which could leave no question about it; and, as the settlers who had been plundered and whose friends and relatives had been murdered saw these Indians returning to the reservation or going about the country as if nothing had happened, they were filled with a natural resentment and exasperation. The difficulty of fully identifying all the guilty ones and bringing them to justice is apparent. People who had lived in the country for ten or fifteen years, who found their hard earned property swept away and their neighbors murdered, and who saw no ready way of bringing the Indians to punishment for the past, or securing indemnity for the future, have been disposed as opportunity offered to take into their own hands measures of retaliation. A number of Indians who had gone away from the reservation have been killed, and it is now understood among them that every one who ventured away is in peril. In consequence there is great ferment among them, and there is really danger that they will retaliate in kind. Another Indian outbreak in that section is not beyond the probabilities; and among a class of the people we are told

there is a disposition even to provoke it because they feel that there can be no peace till the whites have it out with the Indians, and cause either their removal or extermination. We have heretofore deprecated this spirit; and now, as the complications appear to be growing more serious and the situation more perilous, we desire again to remind those who are disposed to push measures to these extremes that neither they nor the country can afford it. Admitting the injuries, it remains nevertheless that many, perhaps most of them, can never be redressed. Again, let it be remembered that these Indians are not powerless. True, the result of a struggle with them would be their annihilation, but they also are able to kill, nor will they be exterminated without exacting equivalent payment of blood. If we did not believe these difficulties could be settled in another way, that is by judgment, moderation and forbearance, we should agree that the only thing was to accept the inevitable conflict and terminate it as soon as possible. But our people cannot afford to provoke this struggle. The case has moral aspects which we, more than the Indians, are bound to consider. For its own sake the community should counsel forbearance. Unless we are misinformed very much as to the situation, there is imminent danger that slumbering passions will be blown into a flame of war that will envelop our eastern borders. Taking all the disaffected Indians together, they are numerous enough to make them a formidable foe; and if they undertake it they will massacre without mercy, and when driven into a corner they will fight with desperation.

The Cayuses, according to Vicar General Brouillet, who is now at the head of the Papal bureau at Washington, (page 87, of Protestantism in Oregon), says: "Catholic stations and stationary priests were early in the country," and "almost every Indian tribe possessed some Catholic members as early as 1810, and that Mr. Demer's labors among the Cayuses, had made there a mission so faithful that the Protestant missionaries had got alarmed and feared that all their disciples would abandon them if he continued his mission among them."

The Catholic Sentinel, August 8th, 1878, says: "The schemes of the Protestant ministers had been fought and nearly annihilated, especially at Nisqually, Vancouver, Cascades, Clackamas and Willamette falls, so that a visitor came in 1844 and disbanded the whole Methodist mission, and sold its property."

The same paper claims 6,000 christians among the Indians, at that early day. They claim to have baptised 510 in 1840-41. I have no doubt that such was the case, but what are we to infer if it is true? They boast of having "fought and nearly annihilated" the Methodist influence over the Indians, can we suppose they were any more friendly to the Presbyterian mission among the Nez Perces? They are frank to tell us "in 1841 they had made a mission so faithful that the Protestant mission had got alarmed, and feared that all their disciples would abandon them" and what are the facts in the case? Simply that Dr. Whitman would not sell out to them; and according to Brouillet and his co-workers, the Indians superstitions are alleged, as the main cause of the murder of Dr. Whitman and his wife, and all the Americans at his station, by his own people in the winter of 1847. This tale of the Vicar General and his priests and reporters was not believed, but the Indians must be punished, and now the modest Catholic Sentinel of September 12, 1878, tells us that the "murder of Dr. Whitman and others had brought war against the Cayuse tribe; that it lasted two years (1848 and 1849), without catching one of the murderers. And while it caused the fall of the Presbyterian mission, it had the effect of increasing those of the Catholics by the establishment of St. Peters at The Dalles, and the converting of five supposed Cayuse murderers from Presbyterianism to Catholicism."

The writer of "historical sketches of the Catholic church in Oregon," while claiming great credit for the efforts of the priests to convert the Indians, at the same time shows the effects of the sectarian quarrel kept up by themselves, and is not slow to claim the murderers of our citizens as converts to his faith, and take advantage of the war to increase their influence over the Indians at The Dalles. We find in *Western Missions*, by Desmet, published in 1863, page 309, Father A. Hoaken, S. J., says in relation to the war of 1857, "The country is as safe for us as ever. We can go freely wherever we desire. No one is ignorant that the black gowns are not enemies; those at least who are among the Indians." The boasted security as expressed by



this priest for himself and brother "black gowns" allows a careful observer of the cause of Indian wars in our country to trace the cause not to a few "reckless or renegade whites," but to a more carefully studied and covertly executed system of operations upon the superstitions of an ignorant race of natives, by teachers having naught but sectarian objects to accomplish in being in our country.

The first part of the paragraph from which I have quoted says: "Father Ravalli labored as much as he could to pacify the tribes which reside towards the west, namely: the Cayuses, the Yankamans, the Opelouses, etc."

Lieutenant Rogers says in a letter to Governor Abernethy, dated August 12, 1847: "At about 2 o'clock p. m., at this place (The Dalles), a boat arrived consigned to the French priests, who have taken up their residence here, loaded with eight casks of powder, six of them 150 pounds each, and two of them 90 pounds each, making 1080 pounds. I also took fifteen sacks of balls, 100 pounds in each sack; three sacks of buck or goose shot, 100 pounds each. I counted one sack of the balls and found about 3,000 balls. I also took three boxes of guns; opened one box and found twelve guns."

I would have allowed this powder transaction of the priests to pass with simply quoting the fact, as a reason why they can boast of their safety among the hostile Indians, who are shrewd enough to favor all who furnish them with war material to let them pass safely among them, and to receive their aid and advice, and gain desired information as to the movements of their enemies, not as the Indians enemies of course, no no, but as Fathers, teachers of a "holy religion."

You will excuse me for referring to a pamphlet of eighteen pages, printed in double column by the Catholic Sentinel—reply to Executive Document No. 37. I discover the main object of the pamphlet is to contradict the facts and statements collected by Rev. H. H. Spalding, and to show by frequent reference to my history that Mr. Spalding was deranged and his statement

false. As I have quoted the paragraph about the powder, 584th page Gray's history, I will quote the one I find in this pamphlet, *verbatim et literaliter*, about the same powder by the Rev. Vicar Brouillet page 10, he says: "It was not four thousand pounds, but according to Lieutenant Rogers only eight casks of powder and fifteen sacks of balls, making according to a correspondent in Gray's history, page 591, seven or eight hundred pounds of powder and fifteen hundred pounds of lead."

The total amount of ammunition in the care of these "holy Fathers" was powder 1,080 pounds, 15,000 balls, shot 300 pounds at one ounce for each charge, making 19,800 charges of ball and shot, about 50 loads to each of the supposed 1,000 warriors belonging to four tribes named, but Lieutenant Rogers and others of The Dalles were satisfied that the ammunition was for the Cayuses to continue the war, which according to Brouillet was to be distributed among four thousand men, women and children, lacking one tenth of one load to giving fifty loads to each of his 1000 neophytes—provided the priests had that number to give the ammunition to--which no numbering and calculation of the Hudson Bay company, to my knowledge, ever gave to the Indian hunters of those tribes. Their women and children did not usually hunt, but were employed in digging roots, while the men, less than one thousand, were engaged in hunting or in war with enemies. In examining this Brouillet pamphlet I find a studied effort to misquote and falsify nearly every historical fact that in the least implicates the conduct of a single member of the order to which he belongs. No one of them according to his statements can do a wrong deed or commit a censurable fault. Such writings bear intrinsic evidence of malice or falsehood, hence it becomes important in the discussion of the moral and religious aspect of this Indian question to trace results back to first causes. So far as regards Rev. H. H. Spalding's writings and reports, I have in my history, 110th page, expressed my views freely, and I see our papal opponents misquote my own, as also Mr. Spalding's statements, relative to their complicity in the destruction of the

American missions first established in this country. I have only to say that I believe the history I have compiled and written bears in its pages the impress of truth, as near as was possible from personal observation, and carefully quoting of original manuscripts and documents could reach the truth. in all cases, I had no motive but to preserve the early history of Oregon as it was when I came to it; and as it progressed up to 1849—from that time to present—my eyes and ears have been in constant use, watching the movement of passing events. No portion of this coast, or its people, have escaped a passing notice, or thought; while by such as claim to be close observers of my acts and thoughts, call me a one idea man, and as on the present occasion more than probable will demonstrate the correctness of the criticism. I am prepared to admit that the order of the Jesuits sanctioned by the papal sect have but one prime object, viz: To restore the temporal power of the papacy over the earth, to accomplishing that object, numbers are essential. Petty wars among the various tribes of Indians, as among the Cayuses, and as history informs us among the German speaking people. Cuttle-fish like, they assume all the names regarded as sacred by savage, heathen or civilized man, to cover the all absorbing object; they swear by the most solemn oaths known to the human mind, to aid in accomplishing; and like the spider, their web is extended around the soul of their victim till naught but death relieves it.

As in the case of all Protestant missions among our Indian population that could by any means be destroyed. See historical sketches of the Catholic church in Oregon. Sketch xxix, Catholic Sentinel, August 29, 1878. "Effect of the murder and war upon the Catholic and Protestant missions."

The murder of Dr. Whitman and others had the effect of bringing in imminent danger the lives of the bishop and his clergy. The war which followed brought the Cayuse mission to an end only for a short time; for a few months after the Cayuses of Umatilla recalled their priests, and the bishop started from Vancouver June 4th, 1848, to return to them. He reached

The Dalles, when he was forbidden to go further by Mr. Lee, superintendent of Indian affairs, and he began a mission at The Dalles, which was a part of his diocese. The imminent danger the lives of the bishop and his clergy were in from January 1st, 1848 to June 4th, four months and three days, did not last very long, for we now find them on their way back; some of "the oblate Fathers returning unmolested to the Yakima mission about the same time."

The Yankama mission, it will be remembered was at that time at the mouth of the Yankama river, at the junction with the Columbia. At which mission in the war of 1855, see correspondence and official proceedings relating to the expedition against the Indians, house, Dec. 19th, Salem, Oregon, 1855, page 44, "several caches had likewise been found in the vicinity of the mission. These contained a variety of articles; such as vegetables, produce, lead, old guns, gunsmiths' tools, etc., with sundry papers discovered in the mission building was a letter written by the priest to Kamican, the head chief of the Yankama tribe, addressed to the officer in command of the troops, a copy of which is communicated with this report. (*Not found in this report.*) There was also found an account book kept by this priest, Pondosy, which is now in the custody of Major Raines. This book contains daily entries of Pondosy's transactions with the Indians, and clearly demonstrates the indisputable fact that he was furnishing the Indians with large quantities of ammunition, and leaving it a matter of uncertainty whether *gospel* or *gun-powder* was his principle stock in trade. The priest had abandoned the mission, but it gave unmistakable evidence of being cared for, by some Yankama Indian parishioners.

We will now turn to the reply "to the executive document, No. 37, page 11." After telling us the book was written in French, the officer who had it in charge not understanding French, handed it to the writer. This was no doubt great confidence placed in a man who had been charged by Rev. Mr. Spalding and other of instigating Dr. Whitman's Protestant

Indian, to murder, and thereby destroy the protestant mission among the Indians.

But let us read his translation, he says: "What did the book prove after all? That over twelve montas previous the priest had purchased at Vancouver one cask of powder of one hundred pounds; that he and his companions had lived upon it for over a year; that they had purchased with it their fish and game, and paid for the care of horses and cattle and other trifling work, and yet the cask was more than half full when taken possession of by the volunteers, making the quantity used during the whole year less than forty pounds."

A. J. Donaldson says: "That he was present at the Yankama mission between the 11th and 15th of November, 1855, with Colonel J. W. Nesmith, Oregon volunteers, and saw five kegs of powder and part of one keg seized by the volunteers, besides saw guns and parts of guns that had been, or were being repaired at the mission, which were destroyed by the volunteers.

#### THE OTHER SIDE

As stated in this historical sketch by the Reverend Bishop, who but four months previous with his clergy, were in so much danger, he says: "Very different was the effects of the murder and war upon the Presbyterian missions of Wailatpa, Lapwai and Spokaue. They had for effects their total destruction forever; for not only no Indians re-called their ministers, but none of them would have been safe there. Knowing this the ministers Eelis and Walker hastened to leave their Spokane mission at the beginning of the war under a strong escort."

The heading of the next paragraph in small capitals speaks the sentiment. Would it be right and truthful in me, to say of a loving and true saint, a forgiving follower of the one who said of his crucifiers, "Father forgive them." Or shall I say as was said on another occasion by one St. Paul unto Timothy, his own son in the faith. First Epistle, iv chapter, 1st, 2d, and 3d

verses—please read them. The heading to which I refer is as follows:

“BLACK INGRATITUDE AND INFAMOUS CALUMNY OF MR. SPALDING. THE CATHOLIC CHURCH IN DANGER IN LOWER OREGON. A PETITION TO THE LEGISLATURE AGAINST THE PRIESTS.”

The personal and sectarian strife between the Protestant and Jesuit missions in Oregon so far as their effect upon the settlers is, or was concerned in its early settlement, I have given in the history of the country up to 1849, and do not propose in this communication to investigate that part of our history any further than its effects upon the Indian question at the present time is involved in it, and the tendency it had to involve the early pioneer American provisional and the United States governments in wars against the Indians, for doing to the white American settler what neither sect dare do to the other.

It must not be forgotten in investigating this question that there was in all the incipient settlement of western, no less than in portions of eastern America, a foreign political, and also a religious element operating, more strongly on this western coast, than on the eastern, for the simple reason that at least the last two dogmas of the papal church were not at that time fulminated by the papal hierarchy.

The sectarian quarrel is if possible, more bitter to-day than it was under Luther, the English, Spanish, or French Kings or Queens. It now enters the arena of literature, the press is its weapon on both sides; but the Indian is not able to read, and unfortunately he falls under the influence of men we have reason to believe many of whom, are expelled, or renegade teachers, from a foreign despotically governed country, under such circumstances and from such despotic governments, he enters the free wilds of the American continent and follows the Indian from place to place, exhibiting his crosses, beads, black gowns and ceremonies, to coinquate with his superstitions the natives of the country. I do not propose to copy more than two or three of these cases of deception upon the Indians as given

by one member of the order who boasted in my presence in 1845, of his skill in managing Indians, and expressed his contempt of the members of the Methodist mission. P. J. DeSmeth, S. J., page 322, western missions says: "I visit the Indians in their wigwams, either as a missionary, if they are disposed to listen to me, or as a physician to see their sick; when I find a little child in great danger, and I perceive that the parents have no desire to hear the word of God, I spread out my *vials*; I recommend my medicines strongly; I first bathe the child with a little camphor; then, taking some baptismal water I baptised it without their suspecting it. And thus I have opened the gate of heaven to a great number, notwithstanding the wiles of hell to hinder them from entering. During the winter a chief of a neighboring nation brought me his child, attacked with a very dangerous malady; it only had a breath of life remaining. The father asked medicine from me; I gave him to understand that his child was past recovering, but that I had the means of rendering it, after death, the happiest of his nation. I explained to him the favor arising from the sacrament of baptism. The chief, quite delighted, offered me his son in order to secure its happiness, and the child died on the following day."

The above two specimens of treating Indian children illustrates the manner of teaching among the Indians. In a letter to the *Precis Historiques*, Brussels, P. J. De Smet, S. J., says, page 251: "If you will read over one of my former letters, you will there find that in my visit to the Crows, camped at the base of the Rocky Mountains, I was the object of an extreme veneration among the savages. Why, I was considered as the bearer or guardian of the mysterious fire. In effect, I carried a box of phosphoric matches in the pocket of my *santane*. The savages perceived that I used them to light my pipe or their calumet. In a second visit I learned the cause very futile in itself, which had attached such great importance to my poor person." Such visits by such men, from a foreign country professing to teach a religion to superstitious natives, so directly opposed to the fundamental principles of our government;

themselves under the most solemn obligations to their superiors to do all they can in any capacity to supplant, defeat and destroy all such liberal institutions and government.

Have they made them better citizens, more friendly to our American people, more industrious, in the pursuit of the common necessities of life, by the preaching of 117 Jesuits among the various bands of Indians in our country? We learn that previous to the existence of the Quaker policy, and before, that a strong disposition was manifested to defeat any measure of the kind. As you will perceive we have watched the struggle and result. Numerical strength and political power, in our own and all countries wearing the black gown claiming the pretentious power of saving the soul, teaching to worship idols and dead saints. That an intelligent mind should be ensnared by their sophistry, will yet be, as it was in France, looked upon as evidence of monomaniaism.

We find on page 283, *Western Missions*, C. Hocken, S. J., saying in a letter to Rev. Father Elet in 1850, "for the love of God and of souls, I conjure you, Reverend Father not to delay any longer. All the good that Father DeSmet and others have produced by their labors and visits will be lost and forgotten, if these Indians are disappointed in their expectations. Some of them have sent their children to Protestant schools, and they will continue to do so as long as we form no establishment among them. From all this you may easily conclude that here is apostacy and all its attendant evils."

I doubt whether the writer of the above paragraph ever calculated that his letter would ever be examined by any one whose observation was equal to his own, and who was quite as well qualified to judge of the effect of such religious teaching among the Indians as himself. The words quoted show the implacable hatred of the sectarian, and that while he names the "love of God and of souls," as his main object, it is easy to discover his opposition to Protestant schools. This strong appeal of Brother Hockin, S. J., is seconded by another *soutan* brother of



more extended travel and quite as bitter in his demonstration of the American school teacher. Commencing on the same page he says: "These four letters of Rev. Father Hockin show sufficiently, my dear and Reverend Father, the spiritual wants of these nations and their desire of being assisted. Apostacy is more frequent than is generally believed in Europe. Oh! if the zealous priests of this continent knew what we know, had seen what we have witnessed, their generous hearts would transport them beyond the seas, and they would hasten to consecrate their lives to a ministry fruitful in its salutary results."

Without stopping to comment on the above appeal for help from Europe, permit me to express my views and observations on the INDIAN'S EXPECTATION IN REFERENCE TO THE RELIGIOUS TEACHER, OR BLACK GOWN :

1st. At the time the first American missionaries Rev. Jason Lee and associates, came among them, there was a general impression that a class of religious teachers would come to teach them about the white man's God, and about the books, or Bible.

2nd. That in some way by their attending to the words, or teaching of these *black gowns*, or teachers, they would become like the white hunters or traders, and have plenty of goods, such as they were receiving from the traders for their furs, horses, fish and buffalo-robos.

3rd. This impression led them to expect, that, without any special or particular change in their mode of life, they would receive from the black gowns, like the Spanish explorer "the elixir of life," and be made rich and happy, and have all they desired.

5th. From the vague ideas they gathered from hunters, traders and naturalists that had visited the country, their curiosity was on the first arrival of missionaries, at its highest expectation. They traveled hundreds of miles to see the *Black gowns*. Rev. Jason Lee and party and Revs. Parker and Spalding, Dr. Whitman and parties, as these first were called, coming from the United States. They at once in accordance

with the objects of their mission, commenced with the *plow*, the *hoe*, the *book*, and the *school* for all.

6th. The shrewd Hudson Bay company trader was present, in the country looking after his furs, and the profits, coming from his Indian hunters; he also looks forward to the future permanence of his trade. He soliloquises this element of civilizing our Indian hunters broods no good to our trade, nor to our permanent occupation of the Oregon country:

"We must meet fire with fire, sect with sect, as we have trader with trader." They were not slow to determine the choice of the sect to counteract the civil, moral, religious and American influence coming into the country. Two Jesuit teachers from a foreign country, are ordered to come to their assistance, under the protection of the aforesaid Hudson Bay company's Indian traders. They at once take charge of their papal servants, confess, baptise and confirm the servants of the company, and enter upon their work with them. The word is given out, the real black gowns have come, the others are false. F. N. Blanchet, V. G., on selecting their first location among the Cayuse Indians, said: "That it was the Pope who had sent him; that he had not sent him *to take their land*, but only for the purpose of saving their souls. That he would assist them *neither in plowing their lands nor in building houses*, nor would he feed or clothe their children." See Brouillet's pamphlet under date of November 4th, 1847, page 44. A. Hocken, S. J., page 313-14, Western missions. He says: "In what manner can we testify our gratitude in regard to the two benefactors who so generously charged themselves with the care and transportation and delivering to us our cases without consenting to accept the slightest recompense! "How noble the sentiment which prompted them gratuitously to burden themselves and their boats with the charitable gifts destined by the faithful, to the destitute missionaries of the Indians."

Again on pages 103-4 of this missionary book, P. J. Desmet, S. J. says: "The Canadians, French and half breeds

who inhabit the Indian territory, treat all the priests who visit them with great kindness, attention and respect. It is truly affecting to meet them in this wilderness, like so many strayed sheep, but the zealous efforts of two good clergymen, fine missionaries could be founded among them—these would furnish catechists and these latter would labor in concert with the priests for the conversion of so many benighted pagans, who wander forsaken in the deserts, and destitute of religious hope.”

In the above seven paragraphs is included the first impressions of the Indian as to his religious teacher. The attempt on the part of the American missionary to divert that impression to the only course that could save a remnant of the tribes, by teaching them to cultivate their lands, and the rudiments of an education in their own, or the English language, we also have the policy of a foreign fur and sectarian company combined to defeat the American effort, and place the Indian population under a foreign influence then, and at the present time having its influence in bringing about the desperate struggles occurring between the Protestant American and the papal Indians, aided as formerly by the French half breed population, and the near proximity of a foreign English supply of war material. To illustrate and show the effect of this religious sectarian quarrel allow me to direct your attention to the course pursued as stated on the 331st page, letters in Western Mission. J. B. Duerinck, S. J., says: “In the early part of 1850 our mission contained seven members, three Fathers and four lay brothers. The ladies of the Sacred Heart were five. Our first care was devoted to the instruction of youth. We felt that if we could thereby gain the parents, our school would daily increase in numbers, while those of the Baptists would decrease, but the sky became clear and serene only after a storm.

“There is in this country a certain class of men called medicine men, or jugglers, very ignorant; they are distinguished only by the pride of their character. They had received some vague notions about the Catholic religion, and utterly despise the acquisition of the heavenly goods, *a love of which we*

*endeavor to infuse into their children.*" \* \* \* \* "Some wicked ones made it a ground for exciting the people against us. They drew comparisons between the Protestant schools and ours. The consequence of all this was, that a great number of boys and girls were, so to speak, wrested from our school, and taken, in spite of themselves, to the Baptist school."

We have in the above quotation the fact of the opposition to the Baptist school, and the object they had in keeping a school among the Indians. After giving a long dissertation about their manner of preaching, this priest tells his superior: "They (the Indians) did not long listen to their *most deadly enemy*, but returned to better feeling."

On page 334 he says; "The Catholics have such an *aversion* for the Protestant ministers, that they will not even receive them as physicians." An instance is cited: "A woman was dangerously ill; as soon as the Protestant minister heard it he went to see her as a physician, *though without ceasing to be a minister*. When he arrived at the sick woman's house he was met by some very stout men who called out: "What bring you here?" "I come," replied the minister, "to bring medicine to the sick person, and I am sure that she will be helped." "We have medicines as good as yours," they replied roughly. "If you will not let me give her medicine, at least permit me to offer her some consolation." "Gently; She needs rest, not consolation." "But let me see her." "No; she will not see any one."

"At these words," we are told by the narrator, "the minister retired, accusing us as the authors of his ill reception, and vowing summary vengeance."

It is with a feeling of disgust that I quote and read the statements of these priests; yet, to give to you, honored sir, a true history of remote and present causes of sectarian wars, resulting in the death of innocent persons and families, and the expenditure of millions of treasure, it appears to be necessary

that such information should be placed before the public in a form that it can be understood.

It will be noticed that my authority is the men who have acted, and tell their own story in their own manner, and to their own sect, who no doubt have the books from which I quote, and believe every statement made in them to be true, especially such as condemns a Protestant and applauds a Jesuit.

Our last quotation had the Protestant minister retire "vowing vengeance" on the priest, who informs us. On page 334 he further says: "In fact, a few days after, one of the community, called by a sick man, went to see him. At the door of the lodge he found a furious young man, who addressed him in about these terms: 'The sick man has been confided to my care: the physician does not want him troubled, so that you shall not see him.'"

"The father replied in a calm, but firm tone, that he was a priest, and not a doctor; that he had no intention of contravening the doctors orders; that he gave him all due respect; that he had still less intention of troubling the sick person, that on the contrary he came to afford him the consolations of our holy religion; that as he had been called in by the sick man himself, he would not go without seeing him."

Take notice of the difference. This priest says: "On this the young man desisted, but at the very moment the minister, who had kept out of sight, in the house, appeared and apologised for the young man's conduct."

Admitting the entire statement of this G. B. Duerinck, S. J., to be true: did the Protestant minister, in apologising for the conduct of the young man, and the young man himself, show less christian spirit than the party in the first case, as narrated by this Duerinck?

Taking this narrative in connection with P. G. DeSmet's entering a lodge as a priest and finding no disposition to listen to him as such, he at once ignores the priest and assumes the

doctor, and at the same time performs the duties of the priest, and clandestinely administers the sacrament of baptism to a sick child.

What is holiness for one, as stated in these accounts of the missions, is sin in another.

ANSWER TO REPLY TO EXECUTIVE DOCUMENT No. 37.

From the Catholic Sentinel, in double column, on the first page, first column. it is stated that:

"During the year 1869 seven Protestant bodies of Oregon, representing, it is asserted, full 30,000 of the best inhabitants of the State, have proffered most serious charges against the Catholic clergy of Oregon and Washington territory. They accused them of no less a crime than instigating, in 1847, the massacre of Dr. Whitman and associates, and the destruction of the Wailatpu, and other protestant missions in the country."

In answer to the above quoted statement from the Catholic Sentinel, and pamphlet, we will give from the aforesaid Sentinel its statement, found in "Historical Sketches of the Catholic Church in Oregon, during the last forty years."

Sketch XXIX, under date of August 29, 1878, headed: "Effects of the murder and war upon the Catholic and Protestant Missions," says:

"The murder of Dr. Whitman and others had the effect of bringing in imminent danger the lives of the Bishop and his clergy. The war which followed brought the Cayuse Mission *to an end for only a short time*; for, a few months after, the Cayuses of the Umatilla recalled their priests; and the Bishops started from Vancouver June 4th, 1848, to return to them. He reached The Dalles, when he was forbidden to go further, by Mr. Lee, Superintendent of Indian affairs, and he began a Mission at The Dalles, which was a part of his diocese. The oblate Fathers returned unmolested to the Yankima Mission about the same time."

We might stop here and call to mind the statements of

Father Hoeken, page 309 *Western Missions*, he says:

"We can go wheresoever we desire. No one is ignorant that the Black-gowns are not enemies: those at least who are among the Indians."

And now we will quote the result of this Cayuse war upon the Protestant Missions then in the country. This "*Historical Sketches*" writer says:

"Very different was the effect of the murder and war upon the Presbyterian Missions of Wailatpu, Lapwai and Spokane. They had for effects *their total destruction forever*; for not only no Indians recalled their ministers, *but none of them would have been safe there!* Knowing this, the ministers Eells and Walker hastened to leave their Spokane missions at the beginning of the war, under a strong escort."

I do not know that another quotation from the writers of that sect will add to the proof already quoted, of complicity in accomplishing the crime charged upon them in the document claimed by Rev. H. H. Spalding to represent "30,000 of the best inhabitants of the State," called "Executive Document No. 37."

My History of Oregon is frequently quoted as good and reliable authority, to prove *the insanity* of a man now dead, and also, seeing statements made about the men and missions that I know to be false and malicious, such as are found over the name of R. T. Lockwood, three years and four months after the occurrence, he not giving the name of his "English speaking Indian" who pretended to know so much, it appears to be a matter of duty on my part to trace, in connection with this Indian question, the causes of the failure of those missions, and not only those missions, but of the partial failure of the combined efforts of all benevolent and christian, and even government efforts, to save the natives of our country, and assist them to become citizens, instead of continuing the marauding savages in it as they are at present.

Allow me to draw your attention to another statement

found in "First Letter of Father Bax to Father DeSmet," it is dated June 1, 1850, page 351, Western Missions; he says:

"You are aware that this Mission was during several years in the hands of the Presbyterians. They were obliged to abandon it in 1845. About two years before Dr. Whitman, and associate American missionaries were compelled to surrender their lives, and the other missions of the American Board of Commissioners for Foreign Mission were compelled to close their missions in Oregon 'for ever,' " as already quoted.

We are told in this letter that "those gentlemen," at the Presbyterian mission, "were *forced to come to this resolution by the Indians themselves*, who were fully determined never to adopt the *doctrine of Calvin*."

Have we any evidence to show that the Cayuses did not come to the same conclusion under the same class of foreign sectarian teachers, who boastingly tell us "we can go freely whither soever we desire. No one is ignorant that the Black-gowns are not enemies,—those at least who are among the Indians."

Unfortunately there was a skillful Doctor connected with the Oregon Presbyterian Missions,—who could not see the conclusive arguments preparing for his removal from his adopted mission, but was fully sensible that the establishment of a Jesuit mission, in connection with the assistance of the Hudsons Bay Company his labors would be closed. Yet he had made up his mind to remain at his post, until called to his reward.

You, my dear sir; having my History before you, are aware that my opinion was, and it still remains the same, that the Hudsons Bay Company were the prime movers in the Whitman massacre, and that the Jesuits were the instruments at work upon the prejudices and superstitions of the Indians, to aid them in relieving the company, through their half-breed and Indian forces, from the American settlement, and possession of the Oregon country. And now, sir; after so many years, and so many wars, and so much blood-shed; permit me to say, that in



my humble opinion, there will be no peace in any tribe of Indians, while the Papal sect is permitted to interfere with a Protestant sect, or Agency.

If the Papists will consent to take an Agency, and allow the Quaker-policy to be pursued by other sects, each attending to his own tribe or Agency, and not in any way interfere with the other, a remnant of the Indian race may be saved, and Indian wars will cease. As to compelling, or claiming, a oneness in religious thought, it is utterly impossible in a free government, and in this age of the world not practicable, in even a despotic government. Hence, if I may be allowed the expression, "the tricks in trade," as practiced by the Papists on both Protestants and Indians, must cease to exist, or the war will be continued.

#### THE COMMENCEMENT OF THE SECTARIAN WAR IN OREGON, AMONG THE CAYUSES.

See Brouilett, page 81, that of Ross Browne 55:

"Messrs. Blanchet and Demerse, the first Catholic Missionaries that came to Oregon, had passed Walla Walla (now Wal-lula), in 1838, where they had stopped a few days, and had been visited by the Indians. In 1839 Mr. Demerse had spent three weeks in teaching the Indians, and baptising their children. In 1840," please note this date, 1840, seven years before Dr. Whitman, and the male Americans at his mission, were murdered by the Cayuses, this Vicar General Brouilett says,— "In 1840," Mr. Demerse, "he made there a mission so fruitful that the Protestant Mission had got alarmed, and feared that their disciples would abandon them, if he continued his mission among them."

I repeat the above quotation, to show that the Papal priests among the Osages, the Rocky mountains and in Oregon, were acting in concert on this Indian question. Morally and religiously but little is said, in all their foreign correspondence about their efforts made to teach the Indians to cultivate their

lands, which, in my view on this question, is the most important as applied to an Indian population or reservation.

Go to the Indian with all the zeal and sacred names of the Papal sect; and all the zeal and prayers of the Protestant church; your words, your prayers, your ceremonies, are like the pouring of water upon glass. They are children, without moral perception of what may be termed christian holiness, or a sanctified heart, only secured to God's intelligent creatures through the atoning sacrifice of the man on Calvary.

In all my observations and reading on this question I could never understand why it was that the religious teachers, among civil and savage people, should neglect to cultivate theological ideas in the order of nature, and follow the example of the Great teacher. That the Indian is capable of reaching the highest thought in scientific, or theological learning, I have no doubt. But to attain that he must commence where the children of our own white race did, at the mother's knee, and repeat,—

“Now I lay me down to sleep,  
I pray the Lord my soul to keep,  
If I should die before I wake,  
I pray the Lord my soul to take.”

The most effectual and successful teacher is the mother. Her thoughts are the first to reach the infant intellect; hence she should be qualified to elevate the race to its highest destiny.

#### THE SECTARIAN PICTURE WAR.

Before closing this letter allow me to refer to first causes of the bitter sectarian quarrel that was commenced on this western coast, between the Jesuits and Protestants. I have stated that the Protestants commenced with the plow, the hoe, and the Bible. The Jesuits commenced with a picture of a tree and a ladder. In their tree they had all the different sects going up it, and leaving the main branch or trunk and going out upon the limbs and falling into a fire under the limb, kept in a flame with the heretics and their books or Bibles thrown in by

a Priest in his black gown. Upon the main top of the tree was a cross, and from thence a ladder reaching up to the clouds, or as taught into heaven, with a priest and his neophite passing up the ladder.

Rev. Mr. Spalding to counteract the teaching derived from the Jesuit tree and ladder, had a picture made representing the garden of Eden with its shrubbery and fruits. The forbidden tree with its fruit and the serpent coiled around its trunk, and biting off its fruit, and reaching it to the first woman; she is taking it in her hand and eating it, while at a distance behind her stands Adam looking on. The woman in the picture is eating an apple and handing one to the first man, Adam.

This part of the picture was explained to the *Indian crier*, the one who explained it to his audience in his own language as interpreter; he was taught that listening to the saying or teaching of the snake, and eating of the fruit of the tree, was throwing away the word of *Ah-koni kini-ki*--God; who had said they must not eat the fruit of that tree, if they did they would die.

The picture continued with a representation of the man with a hoe on his shoulder, and the woman with a spinning wheel passing out of the garden. An Angel with a drawn sword poised in the air to guard the tree of life, and prevent the return of the pair who had thrown away the word of God and taken that of the snake.

The first two sons of Adam are represented as pretending to worship and give an offering to *Ah-kini-kini-ki*; the one kills the other. The picture was made on cap paper, and upon a round stick, and as it unrolls, the different Bible characters are mentioned in the order of the Bible history—all are mentioned by their names and picture. The flood is represented by the ark, the animals going in, and the dove coming out. The captivity in Egypt, and the overthrow of the Egyptians. The prophets and the kings of Israel. The building of the temple—a house for worship. The crucifixion with the two

thieves. The twelve apostles. The new testament history is represented by the Lord's supper. The ascent of the Saviour. Descent of the dove at Pentacost. The Apostles going about, preaching, till his roll of picture instruction represents the priests as going away and burning the Bible; counting their strings of beads, and crosses, and black gowns, looking like women.

The effects of this picture war, or teaching on both sides was soon manifest among all the Indians. Spalding's Indian preachers, or interpreters of his pictures, had a decided advantage in their knowledge of Bible history, so that in explaining their subject they drew larger numbers than those having the tree and ladder, which required the Jesuit himself to explain, besides the burning of the heretics and the Bible. The Indian could not understand why it should be done, for they had a sort of reverence for the Bible, as they considered it a sacred book.

The statements I have quoted from the "Historical Sketches" of the priests in Oregon and the letters as found in "*Precis Historiques*" show the object the sect had in coming among the Indians. The letter of Arch Bishop Blanchet is sufficiently plain to convince any one that there is no disposition to abandon those objects while there is the least chance of gaining an Indian convert. The wars and murders consequent on such teachings are charged by them to the protestants, to cover their own sectarian instruction.

In closing this letter permit me to say, that in a short time I propose to resume this subject in connection with the past influence of the Papal church, upon the civil and religious influence it arrogates to itself, and in doing so shall avail myself of the best historical authority I am able to obtain.

I have the honor to be, honored sir,

Your obedient Servant,

W. H. GRAY.

HON. JOHN EATON, Bureau of Education,  
Washington City, D. C.



# THE MORAL AND RELIGIOUS ASPECT

— OF —

## THE INDIAN QUESTION.

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### SECOND LETTER.

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OLNEY P. O., CLATSOP CO., OREGON, }  
March 1, 1879. }

HONORED SIR:—In my former letter I reviewed the Indian question in its moral and religious aspect. In my present letter the thought has occurred to me that perhaps it might have been better to trace this question beyond the boundaries of our own country, and its influence upon our own and other nations, among whom the same efforts have produced similar results; in other words, "history has repeated itself," especially as regards the Papal church.

History informs us that as early in Christian ages as 325, a little discrepancy in date, the first Ecumenical Council was called to meet at Nice. We are told that the object of that council or synod was "to discuss and *settle upon a firm basis the true Christian doctrine* relative to the divine nature of Christ, and his precise relation to the Almighty Creator and sustainer of the Universe, (God the Father); because the churches, and even the public, had been recently disquieted by the *arian contro-*

*versy*. We are also informed that there were other questions relating to the Miletians and Novatians, also the most appropriate day to celebrate the Passover.

At this Nice council, Costantine the Great, the first Roman Emperor that had embraced the then called Christian doctrine, though a liberal christian, was present and used his royal influence to harmonize the then conflicting doctrines of the prelates assembled from over the then civilized world. I use the word *then* in preference to any other, to express the fact that the truths of the Christian doctrines were quite as well understood and taught as they have been since, and from scraps of the history of that council, we have every reason to believe there was more true faith and holy men in it than in any Roman council since assembled. We read that "this was an assembly of martyrs." some of them had suffered an eye to be taken; the hands to be burned with red hot irons, and imprisoned, for the testimony they bore to the doctrines of the Christian religion. "Yet this holy and celebrated assembly was not free from those of a contentious spirit." We also learn from this same history by Dean Dudley, published in 1860, that there were three sects besides what was then called the orthodox, or Catholic church. These three, like those of later times, were composed of persons adopting the views expressed by some person who had been ordained a Bishop in the orthodox church, and presumed to express his belief in a doctrine of the divine existence, which was not in accordance with the opinions of a majority of the representatives assembled by order of the Emperor Constantine.

It is sufficient for all purposes of this letter to state that the difference of opinion on theological questions were common even in the days of the apostles, and that they have not diminished in any age since. That the shade or difference in comprehending the plain and simple teaching of the Great teacher by his chosen disciples should continue through eighteen centuries is not to be wondered at. But that any sect should

abrogate to itself a monopoly of sacred thought, and claim the right to open and close the gifts of the third person in the trinity is quite beyond my comprehension of the power and attributes of an infinite God. I can understand all the dogma of any sect, calling themselves by any name they please; but when they claim the power or privilege of saying to the Maker of all worlds, and all that in them is, you shall not admit whom this sect pleases to name as a heretic, or who has not in all his life seen fit to believe that such power is given to man. Such an assumption I cannot understand, except, I admit that insanity is manifest in its chronic stage.

I have been led to the above reflections on reading in the Catholic Sentinel a letter from F. N. Blanchet, Arch Bishop of Oregon City, to yourself. I do not know in what light you regard that letter, and the statements therein contained. But I am frank to acknowledge that my surprise was great in seeing such a letter from that source; yet being familiar with the movements of that sect on this coast, and tracing their history as I have done, I ought not to be surprised at any statement or boast they may make, nor at any falsification of historical facts which tend to expose the misrepresentations they attempt to urge as a reason why they should be intrusted with the exclusive religious teaching of all the Indians in our country.

You are aware that in the discussion of this question I prefer to trace effect back to first cause, and from cause and effect draw a conclusion as to final results. It matters not whether it be in politics, commerce, war, religion or civilizing the Indians. I have before me not only the history of the Catholic church, but that of their own proceedings among the Indians of our continent of North America as early as 1620. They had missions among the Wyandots about two hundred and fifty years since. Among the Fox Indians two hundred and fourteen years since; among the Minominees two hundred and fourteen years; the Miamies two hundred and ten years.

In my travels through the country of those Indians, on my



way to the Indians on this coast, before any of the black gowns from Europe or Canada had visited them, I believe the Indians on this coast were a more civilized race than those who had been so long under the teachings of the Jesuit Fathers. They were in many respects superior to them.

Allow me to quote a passage from the Oregon Herald of May 5, 1866. The writer, Colonel Dow, says: "For my part, from an acquaintance with twelve tribes of Indians, among whom the gospel has been preached and the *forms, mysteries and ceremonies* of the Catholic church introduced, I have failed to see one soul saved, or one single spark of Indian treachery, cruelty, or barbarism extinguished. The lamented General Wright thrashed the murderous propensities of the Cour de Alenes out of them. The balance of their vices, stealing, drinking and supreme lazyness, they possess in as large a share as they did before the heart of Saint Alene was sent them. I would like to give a favorable portrait of this mission and its occupants if I could. I would like to say that the several fathers were neat, cleanly, intelligent, hospitable individuals; but there are too many who travel that road, and it would be pronounced false. I would like to say they *were sowing the seeds of civilization* and cultivate it successfully in the untutored mind of the poor red man, but truth forbids. I would at least be glad that they urged upon the Indians to obey the laws of this government, and respect the property of its citizens, but must leave that task for some one who has never bought of them horse meat for beef," etc.

When I visited those Indians in the spring of 1837, some three years before the Jesuit mission was commenced among them, they were considered poor but honest. Our party did not loose a single article while traveling through their country. The description of Colonel Dow bears a strange contrast to the one I gave of them to the A. B. C. F. M. in the spring of 1838, after my visit among them 28 years before. Since 1843, 23 years of which they have had, as stated by his Reverence, who,

on first coming to this country was Vicar General, now Arch Bishop F. N. Blanchet.

In the letter addressed to you, honored sir, by this now Arch Bishop of Oregon city, I notice a statement under the heading: "SHALL SUCH AN IMPERFECT METHOD (Protestantism) which has produced hundreds of opposing and competing sects, even the Mormons, be able to convert and civilize our Indians, to form them to religion and morals, to impart to them a right and good conscience with regard to the practice of virtue and the avoidance of evil?" This Reverend Arch Bishop says: "I answer: what it never did heretofore with regard to white nations, except to pervert some who were already christians and Catholics, which are returning in earnest, it will not do in favor of the Indians."

We ask, did not the Catholic church produce the Mahometan church about the third century in the Christian era? The Greek church about the same time? The Arians in the same century, and a host of other conflicting sects? It appears from the reading of this Oregon Arch Bishops letter that Luther was the only heretic he ever read of, and we have reason to believe, when he subscribed to the Society of Jesus' *oath*, he must have ignored all previous church history and concluded Luther was the only heretic that lived till his (Luther's) time.

This would-be learned prelate of the Roman sect says to us: "Witness as to the destructive views the natives of the New England states so rapidly dying out under the puritanic rule, and the Bible in their hands; the Kanakas of the Sandwich Islands, under the teachings and strict rule of Methodism for fifty or sixty years." This will no doubt be news to the Methodist people as they have always admitted that that mission was peculiarly a Puritan or Congregational mission. Again this learned prelate says: "Witness as to war and murder. First, the Cayuses of Dr. Whitman's mission at Wallatpu, who, after having been under his teaching and rule from 1836 to 1847 (11 years), killed him, his wife, and a num-

ber of Americans, in 1847." This reference and the one that follows: "Second, the Nez Perces of Lapwai, who, after having been under the teaching and rule of Rev. Spalding from 1836 to 1847 (11 years), kept him in prison in 1838 and were willing to kill him if he had not been redeemed by Chief Factor Ogden." Please note the following: "Third, the Spokans, who, after having been under the rule of Revs. Eells and Walker from 1838 to 1856 (18 years), joined with the Palouses in their war to drive the Americans from their country in 1856."

"The merit and glory of an historian is to be a true and faithful narrator of facts. If he fails in this, his veracity will be doubted in the most important point." Catholic Sentinel, August 1st, 1878; historical sketches xxv. The same paper August 29, 1878, says, sketch xxix: "The oblate Fathers returned unmolested to the Yankama mission, about the same time. *Very different were the effects of the murder and war upon the Presbyterian missions of Wailatpu, Lapwai and Spokane.* They had for effects their total destruction forever; for not only no Indians re-called their ministers, but *none of them would have been safe there.* Knowing this, the ministers, Eells and Walker, hastened to leave their Spokane mission at the beginning of the war' under a strong escort."

I have quoted these paragraphs in connection to show how much regard his Reverence, F. N. Blanchet, has for consistency and truth, in his attempt to give the facts, and make history to suit his sectarian purposes. In this letter to your honor he says the Spokane Indians were under Revs. Eells and Walker "eighteen years," while in the other statement, which is true, they were among them but nine years before they were driven away, and dare not go back till United States troops were in the country. His fourth statement: "The Nez Perces of Lapwai, who, after having been again under the direction and teaching of the same minister Spaulding, from 1862 to 1877 (15 years), joined with Chief Joseph in his war against the whites in 1877."

In answer to this charge against Mr. Spalding's Indians, I

will quote two letters, the originals of which were kindly loaned to me on my visit among the Nez Perces in June, 1878. One letter bears date. "Fort Vancouver, W. T., Feb. 15, 1878." Jacobs letter to his friends at Lapwai and Kamia. Jacob says:

"I am well this day, I am happy because I can see you all some day yet; but at present I can see you all with my heart; I am a Christian now, I pray to my father always, and my heart is good to you all. I like to get home soon, but Gen. Howard takes his own time, and when he comes back from Washington he will go up with me, so that the white people may not hurt me at Lewiston. I ask you all to pray for me. One Catholic Priest came to me and said: Jacob, your wife was baptised at Lapwai by Catholic Priest and many other friends, about sixty (60) Indians were baptized at the same time, among them, Five Clouds, Ipna-ap-ta-ya-nipits, Pe-yop-yo-mox-mox, and many others. I like to know if it is so. Catholic Priest wanted to baptise me, not only me but all other prisoners; we all refused, I told him I like Protestant church, not Catholic. Catholic Priest told me his heart was good to me; he said, I came here to see you long time ago, and your heart was good to me that time, and what change your heart. I told him my heart was good enough to you; but I do not like your religion. So he left me; this was four days ago. Tell me about this, what Priest told me about Lapwai Indians, that is all my friends at Lapwai."

#### YOUNG EAGLE.

"I like all my friends to know we are all Christians now, and we are happy, and as Jacob says, the Priest come here when James Ruben was gone to Portland and left us here. Priest came and asked us if we like to have him baptise us. We told him no; and he came here four days ago, and he had paper he read to us, the paper told us all our friends were baptised at Lapwai by Priest, and we may just as well be bap-

tised now as any other time. We told him no; we like Protestant, not Catholic; he went off; that is all."

PI-TOM-WA-SA-KOUN.

"We all wish to get home soon and see our friends, but we have to stay for some time yet. We are all praying to God, and so help us at Lapwai and Kamia; our young men in school help us all. I have good feeling to you all. I trust we shall meet some time and see each other; that much my good friends, fathers, brothers, and mothers and sisters."

LITTLE BEAR.

"I thank the agent very much for his kindness to me for giving my place back to me; I also say to my friends, though I have been Catholic, I am Protestant now, no more Catholic; be it known to all my friends, those who know me, I will never be Catholic any more. That is all my friends."

James Ruben, the interpreter and writer for the above, remarks as follows: "All other prisoners think the same; the Catholic Priest came to them when I was gone; told them about so many Indians being baptised up there, and that the Priest sent word down to baptise all prisoners. When I got home they told me about the Priest. I told the Indians never mind the Priest as long as I am here; he shall not touch one of them. I do not believe what he says. If it is so, why do not somebody tell us about it. Let us know very soon who were baptised at Lapwai by Catholic Priests, and how many of them. I am your true friend.

JAMES RUBEN.

P. S. This may be read to all friends, as well as that other letter.

I would close the copying of letters at this point, but perceive this Reverend Arch Bishop gives us a "5th" cause why he and his Priests should take charge of all the Indians in our country; he says: "The lower Nez Percés, of the same rule, who went to the Spokane country in 1877, killed an inoffensive old American. Such is the civilizing power of the Pro-

testant sect, whereas, under the Catholic teaching and rule, the Indians increase and live friendly with the whites, even after a few years teaching."

Assertion without proof, or much regard to historical facts, seem all sufficient in the estimation of this Oregon Arch Bishop to convince any one of his loose and bigoted assertions; but we will not stop at this point, in meeting his assumption of his sect's superior ability to bring the Indians to be at peace with our American people, till we copy the second letter from a full blooded native Nez Perces; born and educated in this country, among his own people. It reads as follows:

FORT VANCOUVER, W. T., March 15, 1878.

DEAR AGENT:—I expect a letter most every day, and in the meantime I will write to you. One good news. Prisoners have to-day been permitted to go out from the guard house for the first time without guard. They are all well and happy men and women. I am well too, myself. I have been in Portland and got my picture taken at the place you told me about; the man told me he took Archies and others last summer. It was a very nice picture. It will be ready next week; it cost me \$8 for a dozen. I will send one or two up by mail, as soon as I get it. An officer told me Gen. Howard will be back in less than three week. They told me this at the headquarters in Portland yesterday. So our friends at Lapwai may look for us by that time at Lapwai. I told you about Priest visting the Indians. Two Priests came here one day and I had an engagement with them. They wanted to get Little Bear back, the Priests said all Indians at Lapwai, and also Priest, do not believe that these prisoners have become Protestants, and it is a lie that some one had been writing from here to Lapwai, that Jacob and other Indians are now Protestants, etc. I told the Priest I was the boy that done all the writing; and what I had written was all true, and it is enough for you to see that it was so. Jacob and others had been baptised lately by Protestant Presbyterian Ministers. Write to the Priest at Lapwai that it

was true what they had heard. There was a time when you could get all these Indians; but now I am here and I will stand against you to the last. The late war has been from Catholics, and I don't want no more war. They denied it. I told them I could prove it that Dr. Whitman's massacre was by Priests influence, and the war broke out, and other wars commenced by Catholic Priests. Did these Priests like it? No sir; they did not; so they went off. Next day one of them came back and told the Indians somebody had lied, that they were to go back to Lapwai, that there was no such a thing. The Indians told me at once, and I told the Priest why he said so. Priest said because it is not known publicly. I asked him what have they got to say, and what business have they in this matter. I told him Gen. Howard told me himself and do you suppose he lied to me, and the Indians? He (Priest) said it must have been untrue. I told the Priest if he did not stop his talking I would report him to Gen. Howard. Priest went off. I felt that I could overcome my little enemies soon; as the Priest never came again. I hope he will keep away, for I will give him another blow next time over my subject, which I will never forsake as long as I am able to stand. We are all sorry to hear of the death of our friends at home, especially old Levi. James Ruben sends his good love to him as to a father. I hope by God's blessing, I shall be able to see him. Jacob and his family here at Vancouver are sorry to know of his sickness; they send their love to him; also, to all other friends at Lapwai and Kamia. I will write again soon if necessary. Please agent you will be so kind as to make known to them this letter as usual, as I have not time to write to anybody else but you.

I remain your true friend.

JAMES RUBEN, Interpreter.

At Fort Vancouver, Washington Territory.

James Ruben can unquestionably speak and write his own language more correctly than he can the English. The facts he states is all that interests us at this time. He says: "The late war has been from Catholics. Dr. Whitman's massacre by

Priest's influence, and the war broke out, and other wars commenced by Catholic Priests." While at Lewiston I met the writer of the two letters and learned from him that not one that was Protestant before the war with Joseph commenced, had gone with him. The prisoners at Vancouver had (as asserted by some and denied by others), gone with Joseph. The agent informs me that Jacob had left his place and gone to Kamia without a permit, and he was of the opinion had been compelled to join unwillingly the hostile band. At all events he was not counted as among the Protestant Christians, till baptised at Vancouver, with others of the prisoners. Allow me to say, I doubt the propriety of Baptising natives, under the circumstances as the prisoners referred to were placed.

True the devil may stand in waiting to catch his own, but a Christian badge should be applied with the free choice of its wearer, which in this case seems to be peculiar, especially as the Jesuits made faithful efforts to get them back to their church. We may presume that his Reverence, F. N. Blanchet, was not informed of the facts when he dictated that long letter to you. Hence his little inaccuracies, when he is speaking of heretical teaching of Indians, and their ability to civilize them, we must overlook. Hence when he tells us the Yankama Indians, who had been under the teaching of the oblate Fathers from the fall of 1847, with a right conscience refused to join the Cayuses in their war against the whites in 1848 and 1849. It is somewhat singular that this Reverend Arch Bishop should discover so many good qualities among all the Indians he and his Priests have taught to be so mild and peaceful, while our provisional government, and that of the United States, have had war with them every few years, and found all, except the heretical Indians, the smallest portion of all the tribes, except the Nez Percés, and that in all these wars there has been no organized company of Catholic Indian scouts, to join our forces, to punish the heretical Indians. It is also somewhat singular that this Father Cataldo should visit Joseph's band but a few weeks before he commenced his war, and immediately leave them, and



commence his mission under the protection of the Protestant Indians, by special permit from some United States government official. Again, on my visit to the Catholic mission there was but a single Indian about the place, and no signs of cultivation, other than the garden referred to in my previous letter.

MARCH 6th.—I have just received my Catholic Sentinel. In it I find a letter from his Reverence, Blanchet, to you, dated January 27, 1879, in which he furnished your library with *the disputed statements* in reference to the Whitman massacre and his own historical sketches, which have been published in the Sentinel, and several other letters. This fact relieves me in the discussion of this question, as I trust you will carefully read all those documents and letters to which we shall have occasion to refer. He has not furnished you with a copy of the letters to which I refer, nor with a little missionary book about their labors among the Cour d'Alene. Though, perhaps, you will not be as much interested to examine those books as I am. As it has been a fixed maxim with me not to express an opinion about a book, or a sect, or a doctrine that I have not examined, and learned something of its objects and influence it was calculated to produce among white men, or among Indians.

As the first Vicar General, now Arch Bishop, F. N. Blanchet has seen fit to forward to you seven documents, and in presenting the same says: "We also, the Bishops and Catholics are winning, in our *own way, on the Pacific coast*, no common proofs of the warm interest we take in the moral and religious advance and welfare of the Indians of this coast. *Proofs* of our efforts are *not wanting*. Allow me to tender you the following printed documents, containing *some* evidence of what we have done, as well as facts of no common interest for the history of Oregon."

The above extract can only be understood by carefully perusing an article found in the New York Witness of February 13th, 1879. The writer, after giving a sketch of "Ignatius Loyola, a dissolute soldier, born in 1491, \* \* of his

becoming a knight errant in the cause of "Our Blessed Lady." After visiting Jerusalem, and going into France in 1540, getting six others to join him, they apply to Pope Paul III and became a distinct order or sect of the Roman hierarchy, under the title of the *Society of Jesus*. Pope Paul III sanctioned the order and gave to its founder, Loyola, the title of *Vicar General*.

Their oath of allegiance to the Pope of Rome explains their object. The documents and sketches, sent to you, show too conclusively the faithful manner they have observed their oath of allegiance to their superiors.

The writer in the New York Witness says:

We conclude this opening article on "the Society of Jesus" by appending the oath which is taken by every member on his initiation, as an evidence that the order is a standing menace to every government under which the Jesuits may establish themselves:

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father do declare from my heart, without mental reservation, that the Pope is Christ's Vicar-General, and is the true and only head of the universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to his Holiness by Jesus Christ, he hath power to depose heretage kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation; and that they may safely be destroyed; therefore, to the utmost of my power, I will defend this doctrine and his Holiness' rights and customs against all surpsers of the heretical or Protestant authority whatsoever, especially against the now pretended authority and Church in England. and all adherents, in regard that they be usurped and heretical, opposing the sacred mother Church of Rome."

"I do renounce and disown any allegiance as due to any heretical king, prince or State named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same. I do further declare

that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be, and do my utmost to extricate the heretical Protestants' doctrine, and to destroy all their pretended power, legal or otherwise. I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical, for the propagation of the mother Church's interest, to keep secret and private all her agents' counsels, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you my ghostly father, or by any one of this convent. All of which I, A. B., do swear by the blessed Trinity and blessed sacrament, which I am now to receive, to perform and on my part to work inavoidably; and do call all the heavenly and glorious host of heaven to witness all my real intentions to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal, in the face of this holy coavent."

I will respectfully call your attention to a letter found in the Catholic Sentinel, published in Portland, September 13, 1877, headed:

#### THE INDIAN WAR AND ITS ORIGIN.

The following interesting extracts from a letter recently received by Archbishop Blanchet from the Rev. G. Gazzoli, S. J., who has been a missionary among the Colville Indians for many years—gives a sketch of the causes which led to the present Indian outbreak as well as the efforts that are made to keep up the excitement on the part of interested persons. Addressing Archbishop Blanchet, Father Gazzoli says:

The letter appears from the introductory paragraph to be an extract from the one written by the Rev. G. Gazzoli, S. J., and is dated Fort Colville, W. T., August 30, 1877.

Your Grace will learn with pleasure that I have just returned from a missionary visit among the Cour d'Alenes, Spokans, and Shoyelpis. On the 9th ult. I left the Lapwai mission which has been so cruelly afflicted of late, for the purpose of seeing the tribes I have mentioned, in order to prevent any of their people from joining the belligerent Nez Percés, under Chief Joseph.

It appears in this extract that Gazzoli was at Lapwai on the 9th of August. That Gen. Howard had driven Joseph,

White Bird and Black Tail across the Salmon river about the second week in July. That James Ruben and Capt. John had joined his command and guiding it in pursuit of Joseph and his band, which now numbered about 300 warriors. Gen. Howard came up with Joseph on the 11th of July, with 400 men, and had a desperate battle with them, lasting two days, in which the Indians lost their camp and fled across the Clearwater. Rev. Gazzoli, S. J., says:

From my experience here among the Indians I am convinced that there never has been necessity for a war with the Indians if truth and honesty had prevailed in the dealing of the whites with them. A very great responsibility, therefore, rests with those who have caused this war. In general, the Indians are now more disposed to follow a civilized career than their transient life. They begin to see the advantages of the first, but they know very well that in order to keep and to advance in civilized life they need the help of the whites. Supposing, therefore, for a moment, that they have no other reason to check their hatred against the whites, their interest alone will be sufficient to prevent them from becoming hostile. In regard to the Catholic Indians, to this interest must be added a motive of religion, more powerful than any other, even on the heart of our poor Indians, as every one may have seen in this unfortunate affair of the Nez Percés. Up to the time I left, *not one Catholic was among the hostiles.*"

N. B. Mark the word hatred against the whites, which means Americans, or Protestants, or heretics.

I am at liberty to use the name of Major Throckmorton against the truth of this last statement, for he assured me that the entire band observed the Catholic forms of worship; and James Ruben tells us in his letter to Agent Montieth that the Priests wanted to get Little Bear back. Little Bear says to his friends: "Though I have been Catholic, I am Protestant now, no more Catholic; be it known to all my friends, those who have known me, I will never be Catholic any more." This G. Gazzoli, S. J., says:

"Though they had among them near relations. I can assure your grace, that until the moment of that foolish alarm all was prospering in our missions both in regard to temporal and

spiritual affairs. Even in Joseph's camp we entertained flattering hopes. A little kindness I am sure would have deterred him from so desperate an act, and spared so many victims. It is true that for some time he has been preparing to defend his rights with arms, but it is true also that he hesitated to the last moment. I do not believe there is any new danger now, however, should any present itself I will make it known to you."

The object and point in this letter is in the following words. In fact from all the information I could gather I am satisfied that Joseph and his band was advised and urged to enter upon that war to remove General Howard from this department, and destroy the Protestant agency and influence, among the Nez Perces.

Gazolli, S. J., says: "He does not believe there is any new danger on the 30th of August; he left Lapwai on the 9th. Gen. Howard fought Joseph's 300 Indians on the 11th and 12th of July, previous here is 29 days after the two days battle and the interesting mission and peaceful measures so hopefully expressed by this priest to this superior Bishop. But, in all this time he has but one doubt; he says: "The only one I can imagine, would come from the unfavorable opinion the Indians have of General Howard and agent Monteith." Is it possible that a priest claiming to belong to a holy church could be at Lapwai station among the Nez Perces on the 9th of August, 29 days after a two days battle, go to Colville 21 days after, sit down and write such a letter. But he had a talk with

"A good chief of some intellect, said to me, some days ago: "Father, you may be sure, that if Gen. Wright, or some one as estimable as that officer, had treated with Joseph, not one drop of blood would have been shed. That council of peace which Howard held at Lapwai, with a great show of armed soldiers, had a very bad effect on all the Indians, who considered it as an appeal to war. The threats of opposing force to every refusal led the Indians into despair."

It is evident from the history of the war with Joseph that before the date of Gazzoli's letter he had found sufficient cause to despair, notwithstanding he had commenced this contest with the best warriors of the Umatillas, Cour d'Alche and Spokanes.

See 8th page T. A. Sutherland's pamphlet, 1878. General Wright is referred to as having a peculiar faculty of saving Indian blood. I am somewhat of that opinion myself, although it did not accord with the Quaker policy adopted by the government toward them. General Wright's policy was to hang every Indian caught fighting against the government, or killing or murdering a citizen. General Howard attempted to do his duty and bring the *peaceful Catholic Indians* to terms by a show of military force and avoid the shedding of blood. The result is already in history, and if we are to believe such historians as the Very Reverend Vicar General Archbishop F. N. Blanchet and his priests, we would, as he says:

"Let these poor Indians be left quiet, and I am sure they will all be friendly, at least they will not be hostile. That is exactly the reason, why I contend that if there has been—or if there will be—a war, it is the whites arrayed against the Indians and not the latter against the former. It seems that it is no trouble at all to sacrifice hundreds of people, for the purpose of diminishing and destroying the Indians. But what shall remain to the conqueror of this victory? Nothing else but a mark of ignominy and a few acres of land, which shall have been purchased with blood a thousand times more than it is worth, whilst it could be got without shedding one drop of blood."

This Priest Gazzoli, of the Society of Jesus, we are informed is located at Colville mission. But before the war commences with Joseph's band we find him with that band. He says he is "*prospering in our mission, both in regard to temporal and spiritual affairs; even in Joseph's camp he entertained flattering hopes.*" What are we to understand by such statements? The Indians he is writing this interesting letter about to give us the causes of this war have fought and are still fighting, and ruining and killing our citizens; yet he says on the 30th of October: "*I contend that if there has been, or if there will be a war, it is the whites arrayed against the Indians, and not the latter against the former.*" Does he mean to tell us there was no war at the time he wrote his letter, or does he mean to cover up his own part in encouraging the Indians

to commence it, by pretending that he is, or has been on a visit for another purpose to the tribes he names? He gives us two dates, the 9th and 30th of August. On the 9th at Lapwai, on the 30th at Colville. Hence his "temporal and spiritual affairs, even in Joseph's camp," must have been before the war commenced.

Allow me to direct your attention to a statement just handed to me by a young man who participated in the expedition, and gave me the details of the proceedings and the battle they had with the Indians. He is well and favorably known, having resided in Clatsop county for many years. He says: "I was attached to Capt. Curries company in 1863, and was sent with the company to examine and bury the persons who had been killed by Indians on the Columbia river above Priest rapids. That the company captured 17 Indians, most of whom we were informed by an old Indian, I think belonged to the Okanogons or Spokans. That the murderers, most of them belonged to the Cour d'Alenes. That there was no Nez Perces among the band as was claimed by the Priests at the time; but that the whole band belonged to the Cour d'Alenes, Okanogons, and I think a few Spokans. Nine of the band were tried by court martial and shot. The Priest was caught with them but as soon as he could get away he left. I do not know what mission he belonged to." DAVID HARRISON HARRELL.

Mr. Harrell informed me that they surrounded the camp at daylight, found the Priest with them, most of the men were in favor of shooting him as the impression was that he was encouraging them; but he denied it, and made an excuse that he was reproving them for the murders they had committed. That the nine identified as the murderers by the old Indian that was with them, were shot notwithstanding the Captain proposed to take them to a fort to try them. The Priest, he informed me, left fearing the men in the company would kill him, though United States troops, yet were volunteer citizen troops at the time, and were determined to avenge the death of the miners that had been so horribly mutilated.

The Priest Gazzoli takes occasion in the letter I have quoted, to detract from General Howard by praising the policy of General Wright. He says: "A good chief of some intellect said to me some days ago: "Father, you may be sure that if Gen. Wright, or some one as estimable as that officer, had treated with Joseph, not one drop of blood would have been shed. That council of peace which Howard held at Lapwai, with a great show of armed soldiers, had a very bad effect on all the Indians, who considered it as an appeal to war. The threats of opposing force to every refusal led the Indians into despair."

It will be noticed that this letter of Gazzoli was written after instead of before the war as would be inferred from the first part of it. That this Priest Gazzoli, S. J., was among the hostiles, and that he was there to criticise Gen. Howard. Ignoring the fact that Gen. Wright let no guilty Indian remain alive longer than he could have his order to execute him obeyed; while Gen. Howard was disposed to the more humane policy, and anxious to do his duty, if possible with only a display of power, instead of using it. But the hatred of the heretics could not be overcome without the shedding of blood. The preparations had been made, the war must follow.

This Priest says: "It is true that for sometime he (Joseph) has been preparing to defend his rights with arms." The letter of this Priest Gazzoli reminds me of the pamphlet of Vicar General Brouillet on Protestantism in Oregon, and of the ceremonies of the Mohametan before going into battle. They must all be prepared for the death that awaits them; so with Joseph's band. His religion knows no quarters with heretics. Gazzoli does not intimate that there was any wrong on the part of Joseph and his band, but says: "Let these poor Indians be left quiet, and I am sure they will all be friendly, at least they will not be hostile. That is exactly the reason why I contend that if there has been, or if there will be a war,



it is the whites arrayed against the Indians and not the latter against the former."

The newspaper article of this Gazzoli, S. J., is headed, "The Indian War and its Origin." We are told as above "it is the whites against the Indians and not the latter against the former." Is it not singular that a tribe or a part of a tribe that has been friendly to the American people for more than forty years, and that have actually joined our American troops to punish other tribes of Indians and saved Major Steptoes command from total destruction by five bands, the Okanagons, Cour d'Alenes, Spokans and Yankamas, with the Palouses combined; should through religious influences become hostile, and be driven from their country by the very people they had at a former time joined to defend from other tribes, and even a part of their own tribe united with the Americans to protect them from their own hostile people.

We can only account for this upon referring to history that like causes will produce like effect among all people. In the language of this priest Gazzoli, "Is it not a sectarian war against a Protestant tribe of Indians and a Protestant government; instigated for the express purpose of destroying a Presbyterian mission, that has remained firmly established in the hearts of the better part of the Nez Percé tribe. We do not propose to confine this question to the Indians on this western coast. Our Reverend Vicar General Archbishop Blanchet refers us to Catholic Spain, Catholic France, Catholic Canada, Central and South America, and Catholic governments in general. Unfortunately he is with tears in his eyes and a heavy heart compelled to admit that there is many falling away from the infallible faith of the Jesuit Fathers, an avowal of the dreadful influence of the Bible, which he says they do not understand for want of the infallible, expounders from the infallible head. Hence their only hope of saving a remnant of *even the poor Puritan in New England*. He says: "Witness us to destructive vices, the natives of New England states so rapidly

dying out under the Puritanic rule, and the Bible in their hand." It is from statements such as the above quoted in the letter of this first Vicar General of the papal sect on this coast, that I charge him with ignorance and malice in the statements he makes.

1st. He is either malicious or ignorant of the fact, that the New England states have sent from her firesides the greater number of her best sons, with the Bible hated by the Jesuits; in their hearts and hands to people the vast west which they are making by their superior schools and Christian churches the boast and glory of the west. While the poor miserable starved Irish from Ireland with their Jesuit Priests are filling the places of the Bible loving, noble hearted sons of the native New Englanders, to gain numbers and a boasted political power to the most deadly enemy our nation or any other can have to contend with under the garb of religion.

2d. This Vicar General in counting his savage hosts on this coast, all over the vast country from which he gathers his first members, forgets or ignores the fact that the savage is endowed with the intellectual faculty of curiosity to see anything that is new or strange. That having no permanent place of abode he wanders from place to place in search of daily food or to gratify his passion for something expected to add to his immediate personal wants. This passion is too often made subservant to the white mans covetousness in giving gilded beads, trinkets, cards and crosses, for valuable furs or products of the chase. To make these exchanges the Indians traveled hundreds of miles. If it is a peaceful expedition the women are along, and hence the large numbers given by strangers to wandering Indians.

Vicar General Archbishop Blanchet says under his heading "First Question," speaking of the Siltx reservation he says: August 20, 1856, its population was 2,049 in 1857 (p 357), and now it is reduced to ———. The Grand Ronde reservation was organized and received its first agent on September 25, 1856; its population was 1,200 in 1857 (p 218), and now it is but 784 in 1878. He says: The Umatilla reservation was organized and received its first agent October 1, 1860; its population was 1,053 in 1861 (p 165), and in 1876 (p 125), it is reduced to 622.

He says: "We will see by and by, how the physicians, in

their reports on the sanitary condition of the Indian reservations sadly acknowledge this lamentable fact."

Allow me to say that Hon. R. R. Thompson, now a prominent member of the Oregon Steam Navigation company, was agent and called that tribe together on the Umatilla river in 1853. That the tribe in 1836, according to the Hudson Bay company's count, only numbered about 80 warriors, that the whole tribe was counted at about 300 souls. That up to the prevalence of the measles in 1847-8 they were increasing. That the measles and the war diminished their numbers, I have no doubt, as I know the Indians in Clatsop county and on the coast were in the habit of even burying those attacked with the measles while yet alive. Again that this Vicar-General Arch Bishop Blanchet should give his fictitious numbers, and omit the fact that there was in this country a marked disposition on the part of the Indians to attend all the feasts that were given on the arrival of United States agents to talk, count, and make presents to them. Having had considerable knowledge and experience of Indians, traveling from place to place, and from tribe to tribe, to attend these government feasts and talks, and of all the hap hazard manner of counting and guessing at Indian population by men interested to gain Indian appropriations, or missionaries who count for popularity or political influence, as is evident from the nine causes of decrease, as stated in the Vicar General Arch Bishop Blanchet's reasons to place them in the care of his sect:

I will ask your pardon for quoting in this letter another statement made by this claiming to be a "*holy Bishop of the Infallible Church.*" He says, after attempting to prove all his assertions and figures, and charges against Protestants, and praising the labors of his own sect.

"But how different is the civilization which the government of the United States tenders to our poor pagan Indians! For it hands them to conflicting and opposite sects, that are unable to convert and civilize them; to men unfit to teach them religion and morals; the consequence of which is that, sur-

rounded outside and inside of their reservations by temptations and dangers, the Indians remain still unchanged, with a superficial appearance, a spectre of religion. Such a superficial, barren and false civilization, our poor pagan Indians "cannot stand" indeed; they will, no doubt, dwindle down under it, as before; and our government will have the unenviable glory of having been the inventor and contriver of this new mode of destruction among our poor Indians, in addition to those of ardent spirits and libertinism. But that is not all. For, however awkward and bad may be the action of the government toward the pagan Indians, that of snatching our Catholic Indians from their true spiritual fathers, the Catholic priests, to throw them into the hands of various Protestant sects, enemies of their faith, is still awfully worse, for it is a crime so enormous and heinous as I never expected to be committed, in this land of freedom and liberty of conscience."

In this paragraph is found the thoughts of a dispeptic old bigot, that can see nothing but evil in a government and in a religion, that has tolerated his bitterness of heart and life in the midst of its bounty in extending to him its protection, while he has been laboring to destroy its toleration in, and freedom of, religion. He talks of "a spectre of religion," "superficial, barren and false civilization," the government inventing a new mode of destruction among poor Indians in addition to ardent spirits and libertinism—but that is not all, to give the Indians to a Protestant sect—"a crime so enormous and heinous" he never expected to see committed in this land of freedom and liberty. But let us examine another paragraph. He claims that:

"It is an assumption of power supremely wrong and unlawful; and even a crime of high treason against the majesty of the constitution of the United States, which grants to all, without distinction of color or creed, full liberty of conscience. It is an act of barbarity, not unlike that of cruel Herod toward the mothers of little innocents, to snatch in this manner, from the arms and bosoms of their dear mother, the Holy Catholic Church, so many of her dear children, whom she has so long ago begotten in the waters of regeneration, and ever since trained with so much care and solicitude, clothed with the white nuptial robe, and fed with the Living Bread, "which came down from heaven." It is a most disgraceful act of tyranny, worthy

of Nero, of the Russian Czar, shooting his Catholic subjects who refuse to abjure, and of the wicked, persecuting governments of Prussia, Switzerland and Italy; but altogether unworthy of a great nation like that of the United States, the refuge and happy home of all suffering foreigners."

If a sane man, a citizen of the United States, can religiously make such statements, I ask, is he not a subject for an insane hospital? Is he worthy the liberty secured to him by the constitution that he claims is violated in the liberty of religious opinion he condemns, and calls it "an act of barbarity," "of tyranny worthy of Nero," etc. But let us look a little further at this forty years Vicar General, now Arch Bishop F. N. Blanchet, with his one hundred and seventeen subordinate officers (called Fathers), and his now probably ten thousand Indian neophytes, whom we have abundant reason to believe from the several wars our government has had with them, that they have been better trained and *understand the act of war, than they do the religion of his holiness*, or any of the holy Fathers that have ever been among them. But let us read a little further in this paragraph. This Archbishop says:

"It is an act fraught with dangerous consequences, whether our Catholic Indians adhere to their faith or whether they abjure it; because as soon as they are deprived of their priests and cease to be sustained and animated by their instructions and exhortations, and fortified and renewed by the reception of the Holy Sacraments, from that day and moment, they will fail, decline, and will become lukewarm, negligent, wicked and dangerous. Witness the civilized Indians of the prosperous Indian missions of California, who, when a wicked and impious government had secularized them, siezed their properties, and left their priests without means, abandoned their beautiful missions, lost faith in part, and became wicked and dangerous marauders. And, again, the government will have the disgraceful stigma of having been the inventor and contriver of such a fatal arbitration which the Indians "cannot stand," as being a work of their destruction, in addition to those of libertinism and ardent liquor."

In this portion of this paragraph there is *a threat*, and a reference to the results of the settlement of California.

No one except the writer of the above paragraph is ignorant of the fact that the Jesuit missions of California have been in existence over one hundred years. Did the Indians they taught become christians, or good citizens in that time? Our Archbishop says: "Witness the civilized Indians of the prosperous Indian missions of California." \* \* \* "*left their Priests,*" \* \* \* "lost faith in part and became *wicked and dangerous marauders.*" He ought to have included Joseph's band, for his subordinate officer, called Father Gazzoli, informs him he had an interesting drill, *alias* mission among them until *that foolish alarm* of the United States troops spoiled Joseph's preparations to defend himself, and deprived him of the officers, *alias Holy Fathers peaceful instruction* to become a Catholic warrior for the papal hierarchy.

It is not surprising that our government should wish to change the teachers of its wards and enter upon the Quaker policy as a last hope for the race. This Rev. Bishop, after convincing himself that he has all the truth and all convincing argument in his paper says:

"How then could the president of our great nation forget himself so much as to yield to the advice of bad counsellors and sanction such a measure which dishonors him, disgraces the nation, crushes poor weak Indians, grieves the hearts of eight millions of their Catholic brethren, as well as the hearts of many non-Catholics, who, true Americans, and admirers and sincere lovers of liberty, stand above bigoted prejudice and are advocates of equal rights to all."

In this summary boast of numbers of Catholics is counted every Indian and Catholic family, and all who, in any manner, adhere to the just and tolerated principles of our government. We ask is there any toleration in return on the part of the sect now so loudly claiming and enjoying equal rights? But we have the closing paragraph of this would-be-learned, but bigoted sectarian; he says:

"In conclusion, and as a remedy to the causes of decrease among our poor Indian tribes, I would say:

Let the government pass all the non-Catholic tribes to the care of the Catholic church.

And, as an honorable measure of reparation, let it return our Catholic Indians and missions, to their founders and legitimate pastors, the Catholic missionaries.

These measures, in my opinion, would save the Indians, and save also millions of dollars to the government. Hoping that this my long letter may be still welcome and of some interest, I have the honor to be, Honored Sir,

Your humble servant, F. N. BLANCHET,  
Archbishop of Oregon city.

Portland, Oregon, April, 1878."

There can be no question but this letter will be interesting to our American people. It involves the permanence of our liberal institutions; our country is free to all the world. This is our boast and our glory as American citizens. It was once the boast of a "free born" citizen of the Roman empire; he was then a christian and about to be bound for the testimony he bore to the christian, not the Roman religion. His Roman citizenship was his protection from the malice of his countrymen. History informs us of the changes that have occurred in eighteen centuries. The Romans that once protected the christian citizen from the malice of the Jew, has since persecuted the Jew and the christian, and changed the worship of the one true God to that of Idols, under the plea of assisting the weak mind of its neophytes in worshipping a God they are incompetent to understand. They must have crosses and pictures with names of persons called saints, by priests as ignorant as themselves.

You will please excuse this little digression from our subject, for there is quite a difference in the two characters I have referred to. Quite as much so as there is in the religion of the first and nineteenth century. Then it sought to direct the mind and soul to its Maker and Redeemer—now it seeks political power—truly going from the sublime to the ridiculous. Yet, as American citizens, it behoves us to understand the workings of a system opposed to our liberal institutions. our enemies have nothing to lose, they are bound by the strongest oath

man or devils are capable of combining in words, to accomplish a certain object. Their suppression by Pope Clement XIV in 1773 lasted for only 41 years, and was renewed by Pope Pius VII after his release from captivity in France in 1814, about 65 years since. We now find this same S. J. Society performing the same intrigues in the affairs of civil governments as they were guilty of which caused their suppression by Pope Clement XIV in 1773. Emperors, kings, presidents, and Protestant missionaries, not favorable to their cause, must be removed by dispersing some of their number, or the Indian neophyte; to accomplish the objects of their mission.

These reflections have been caused in my mind as you will perceive by the reading and quotations I have made from articles found in books and papers published by authority of the Society of Jesus. They have now arrived at a numerical strength, sufficient in their estimation, to speak with caution; yet sufficiently plain to be understood by careful readers, of their ultimate designs.

It is unwise to forget the oath of the members of the Society of Jesus and the privileges they are allowed in prosecuting the object of their mission among the nations of the earth.

They call it a sacred mission to gain members in a political contest, which has become notorious in our elections from Maine to Oregon, and from the foreign shores of the north, to those of the south.

It is well known that the sect of Jesuits now rule in Papal Rome, and if they do not rule the world at large it will be no fault of theirs.

These two letters have extended beyond my original design, but the material has accumulated on my hands so that I must defer any remarks favorable, or rather present proof of the beneficial effects of the Quaker policy on the Indians.

As I remarked in my former letter, why not give that policy at least one generation of Indians to test its effects and in-



fluence upon them. The Jesuits and the military have had a fair trial. They have failed, both of them, and now they, (the Society of Jesus in particular) with the aid of the military, are howling about the Quaker policy, through fear that it will accomplish what they never attempted to do.

It is to be hoped that our government will be firm and adhere to a wise policy and remove all foreign oath-bound sectarian teachers from among their Indian wards who have so barely betrayed their trust, and caused the shedding of so much American blood—for I challenge them except by accident to show that a single foreigner, or a single priest, has been murdered by Indians, which is another proof of priest and Indian hatred of the Americans.

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LAPWAI, April 7th, 1879.

HON. W. H. GRAY,

My Dear Sir: Your letter came to hand some time ago, but owing to my poor health, and plenty of work, I have neglected answering before. I enclose copies of the papers you ask for, and hope they may be of use to you in your controversy with the Jesuits.

You probably have learned that a new agent has been appointed for this people. I am anxious for him to come and relieve me, as my health is so poor I cannot attend to the office as it should be.

My brother, wife, and Mrs. Whitman's family wish to be remembered to you and wife. Kind regards to yourself and Mrs. Gray. Please acknowledge receipt.

Truly Yours, JNO. B. MONTIETH.

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(Copy of extract of letter dated June 13, 1873.)

\* \* \* \* The buildings desired for the purpose stated, may therefore be erected upon the Nez Perce and the Yakima reservations.

The agents of these reservations should be consulted with respect to the selection of location for the buildings, and should there be any disagreement on this point between the agent and the Catholic church authorities, the matter will be referred to this office for consideration and action. In granting this permission for the establishment of missionary work upon a reservation, by a religious denomination, other than that to whose care the agency has, to some extent, been allotted by the department, it is not improper to call attention to the harm to the interests of the government, and to the Indians, that is likely to arise in the case of religious contentions for proselytes, and especially if there should be any attempt, directly or indirectly, under this permission to interfere with the efforts of the government as endeavored to be carried out by the agent in charge of the reservation. Very Respectfully, your ob't. servant,

(Signed)

EDW'D P. SMITH, Commissioner.

CHAS. EWING, Esq., Washington, D. C.

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DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS, }  
Washington, D. C., Aug. 25, 1876. }

SIR: Replying to your communication of the 6th instant, I have to say, that the letter from the Hon. Secretary of the Interior to Gen. Chas. Ewing, dated the 13th June last, and referred to in your said communication, is to be considered by you as a permit to the Catholic authorities to erect mission buildings upon the Nez Perce and Yakima reservations; but that you are not called upon to render any particular assistance in the premises, it being exclusively a missionary enterprise.

Very Respectfully, your ob't. servant,

H. R. CLUM, Acting Commissioner.

J. B. MONTEITH, Esq., U. S. Indian Agent, Lewiston, Idaho.

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DEPARTMENT OF THE INTERIOR,  
OFFICE OF INDIAN AFFAIRS, }  
Washington, D. C., Nov. 5, 1873. }

SIR: Last Spring the question of permitting the Catholic authorities to build a church for the Catholic Indians on the

Nez Perce reservation, and a dwelling for the priest, was considered by the Hon. Secretary of the Interior, and a decision was given in a letter from this office to Mr. Chas. Ewing of this city, dated June 13, 1873. A copy of an extract from that letter is enclosed for your information.

Very Respectfully, you ob't. servant,

H. R. CLUM, Acting Commissioner.

J. B. MONTEITH, Esq., U. S. Indian Agent, Nez Perce Reservation, Idaho Ter.

OLNEY P. O., April 11, 1879.

HON. JNO. B. MONTEITH,

*Xw*  
Dear Sir: Your kind letter, with copies of documents, this date received, ~~X~~ with many thanks. They are in time to go into my letters in pamphlet form, a copy of which will forward to you as soon as it is completed.

Our kind regards to yourself and friends at Lapwai.

Yours, &c.,

W. H. GRAY.

We give the above letters to show the influences that were operating upon our government in Washington in 1873, to gain permission to erect buildings on the Nez Perce and Yakima reservations. These with the Warm Spring Agency have been under faithful American Protestant agents, and are a standing rebuke to all foreign Jesuit missions among our Indian population. In regard to the latter under Capt. Smith, there is a proposition to send all who do not abandon their tribal relations to the Yakima agency, with those from the Umatilla, which will be an excuse to continue the Sectarian squabble, and defeat the wise Quaker policy of the government.

Agent Monteith informs us that his Catholic Indians were in favor of being placed under the army. We also learn that an army officer used his influence in that direction.

I have the honor to be, honored sir, your obedient servant,

W. H. GRAY.

HON. JOHN EATON, Bureau of Education,  
Washington City, D. C.